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THE

# MISSIONARY HERALD.

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## American Board of Commissioners for Foreign Missions.

### Gaboon Mission.—West Africa.

LETTER FROM MR. BUSHNELL, JULY 4—22, 1859.

In this letter, Mr. Bushnell touches briefly upon various matters connected with the interests and prospects of the missionary work at the Gaboon;—the receiving of one person to the church; the seriousness of others; the "doing well" of native helpers at Nengenenge; the friendly professions and probable plans of the French; and cases of sickness.

*One Added to the Church—Inquirers.*

*July* 4. Yesterday was our semi-annual communion season, on which occasion we were thankful to receive to our little church a young man, the son of Ntoko, the heathen chief who died a few months since. This young man has, in the midst of opposition, and powerful, adverse influences, come out from his heathen friends and associates, and taken a decided stand on the Lord's side. He seems to be firmly established in the truth, and his influence is beginning to be salutary among his former companions; but he is afflicted with an incurable malady, which will incapacitate him for extensive service in the vineyard of the Lord. The other young man who was expecting to unite with the church at the same time, was absent from home, and another, a poor slave, was requested to wait for further instruction. I have also a class of inquirers, who meet me once or twice a week for instruction, several of whom I trust will, at no distant day, be numbered with the friends and followers of Christ.

*Nengenenge and Vicinity.*

11. Last week I visited Nengenenge, and found the native young men whom we have left in charge of the place doing very well. They have a few boys, former members of the school, staying with them, to whom they impart instruction; and on the Sabbath, and morning and evening, a few from the town meet with them for religious worship. The people on the island are anxiously awaiting the re-occupation of the station, and the people of the surrounding towns will welcome missionaries.

The state of things among the tribes in that vicinity is much as it has been during several years past. The Bakeles and Shekanes are gradually disappearing before their more numerous and powerful neighbors the Pangwes, who are fast becoming acquainted with the art of making and navigating canoes. They have several large towns on the river,

below as well as above Nengenenge; and will at no distant day be masters of the river.

*The French.*

The French frigate is still anchored below Nengenenge, and is to remain there permanently. I dined on board with the commander, from whom I received special attention. He and his men have suffered much from fever, and he gave it as his opinion that white men could not live there. Still, some do live, and it is doubtless the intention of the Commander in Chief to retain his hold upon the Olombo Mpolo, and to extend French influence, commerce and power into the interior, as fast as practicable. While I was at Nengenenge, the steamer "Arab" came up and anchored near the frigate, with the Commander in Chief on board. As I passed I called on board, but did not see the Commander, who had retired to seek repose.

Since I wrote the above, the head-man of Nengenenge has come down, and informs me that the day after I left that place the Commander in Chief called him and the other head-men of the river on board; gave them their "dash," or present; and told them that he wished the missionaries to leave Nengenenge, as they wanted the island, &c. But they refused to give their consent without first consulting with us. We have frequently heard that the French officials desired the island, but we do not believe they will dispossess us if we are able to occupy it. We have repeatedly stated to French officers with whom we have met, our intention to resume the station, and make it the centre of our interior operations.

20. I have just returned from a visit to the Plateau. I had an interview with the new Governor, who resides on shore, and also with the Commodore, who is, I believe, Commander in Chief of all the French possessions on this part of the coast. They received me very courteously and manifested a friendly disposition towards the mission, offering us their services, if in any case we needed them. They have a large number of white men, from the ships of war at anchor in the river, laboring on shore, and are building and making many improvements, clearing ground, laying out roads, &c.

*Sickness—Intelligence from Corisco.*

22. We are again afflicted with sickness. Miss Van Allen was attacked with fever yesterday, and is quite ill this morning. I am not certain whether it will prove to be a malignant case or not. Mrs. Best also is sick, and one or two others of our number are complaining. O, what a happy land that will be, where 'the inhabitant shall not say, I am sick!' A letter from Corisco informs us that Mr. Ogden, of whom I made mention in my last, had not recovered fully, and might have to return to the United States; and that Mr. Clemens, who recently returned from the United States, was suffering a good deal from fever. But there was more than usual religious interest among the people on the island, which greatly encouraged the faith of our brethren there. I may add, that last Sabbath we noticed an unusual seriousness in our congregations here. Among the few people who are left in the towns, many being absent, trading, there are several cases of inquiry. I spend considerable time in visiting the people in their towns, and in these personal efforts I find much satisfacton. Would that I could be freed from teaching, from attending to the sick and suffering, and from house building and repairing, &c., and be able to devote my time and strength to direct labors for the salvation of souls.

## Zulu Mission.—South Africa.

### REPORT OF THE UMVOTI STATION.

Mr. Aldin Grout, who returned to his station at Umvoti, after his visit to the United States, in January last, reports for the first six months of the year, in a cheerful strain.

"I am not able," he writes, "to say all I could wish, and yet, the church, station and people, were never before in so favorable a state, by far. I do not see all I hoped and prayed for while at home, still I do not know but I ought to say that all my prayers have evidently been heard."

*Congregation—Sabbath School.*

At the station, worship has been regularly maintained every Sabbath, with an average congregation of 272. Upon the first Sabbath after our return, I think there were twice as many as could sit in the chapel, and we worshiped in a grove near by. Our assembly, as to quietness and attention to preaching, compares not unfavorably with congregations in our father land. We cannot say it is always quite as still, because we encourage mothers to attend, though they must take their small children with them. I have been pleased, not only to see that there was an increase of numbers during my absence, but an improvement in the appearance of the congregation, particularly in clothing. About two-thirds of the people are now very respectably clad.

Our Sabbath school, also, has improved. I believe 96 was the number we had when I left, two years ago. It now numbers 135, and I do not know that I saw, while at home, a more interested school. The pupils cannot progress in scriptural and religious knowledge as fast as civilized children do, both because they are destitute, in great measure, of suitable books, and because their teachers are, to a great extent, incompetent. Still, it is generally true of the teachers: "Give a man a situation and he will find ability to fill it." If they are deficient in scriptural knowledge we believe them to be truly pious; and their earnest, unsophisticated manner, and direct appeals to the heart, in the matter of religious experience, will leave an impression on the minds of the pupils.

*The Church—An Interesting Case.*

Our church now numbers 53. Since my return, five have been added to it, two by letter from a sister church, and three by profession. Several others have presented themselves as candidates for admission. Some of these are evidently true Christians, or earnestly seeking to become such. The improved condition of our church members is so universally admitted by the heathen, that we have to guard the entrance diligently, lest the church be filled with members whose thoughts and interests will extend only to their graves.

One of those now added to our church is the youngest child of Umankamba, who was made a widow, I think, in 1845, her husband having been killed for witchcraft. She and her two children were to have been killed also, but were saved by secreting themselves for two days and nights in the bush, without food. Hunger and reflection brought to mind the fact, that missionaries were men of mercy. The thought caused Umankamba to rise at once, and leaving Uzilinga, then about three years of age, in the bush alone, she soon stood at my door, to inquire if it were true that missionaries were men of mercy. The poor old mother, being satisfied that what she had heard was true, by being protected and fed when no one else would help her, soon, with her fatherless children, stood before me to say: "Teacher, you have saved us, and now we are yours. Do with us just as you please; we will live and die by you." Now, behold, I am most happy to say, the mother and her two children are members of our church, and find greater mercy in Christ than they ever hoped to find in a missionary. A few such incidents, in the experience of missionaries, are of themselves more than a compensation for all we give up in complying with Christ's command, to go every where preaching the word.

*Schools.*

Our day school continues to be taught by Benjamin, and with better success than we could reasonably have expected. The fact that our yard is filled with chil-

dren, running and jumping about an hour before the time for the bell to ring, is one of the best testimonials we could have that the school is doing well. From forty to fifty are daily assembled, doing just as children in the district schools of our father-land are doing, only they do it at an earlier age. More than half the scholars are actually farther advanced in reading, spelling and arithmetic, than children of the same age are at home. Two facts may explain this in part. They commence younger, and their language is more simple, and acquired more easily.

*Improvements.*

Our people improve in their worldly condition as fast as we could expect, and perhaps as fast as would be for their good. A few have as good houses as are common among white men in the Colony, built of brick, plastered and whitewashed, with fireplace and chimney. By the help of oxen and plough, some of them already cultivate their entire plot of fifteen acres of land, and are calling for more. A few are laying aside money to purchase for themselves farms, like civilized men.

Many are deeply interested in the subject, now agitated at other stations as well as here, of setting apart some of their own number, and locating them at some of the many favorable situations now calling for help among their people. They have requested me to present this subject to our mission, at its meeting, to see if such a thing cannot be done; and if so, they wish us to suggest to them in what way it can be effected.

Nearly all the residents on the Reservation around the station, now see the importance of owning land, and wish each to obtain a title to that which they may use as their own. While Mr. Mellen had the care of the station, he laid off twenty-three lots, of about fifteen acres each, for the same number of men. More than thirty had previously obtained lots, and since my return, I have had many applications for the same favor. I think about as many now have lots on the Reservation as can subsist on it. Christianity and civilization advance hand in hand. Christians do not now find it necessary to flee to our station for protection, but can live unmolested on any part of the Reservation. Several are adopting a civilized life, who, as yet, make no pretence to piety. As many as fifteen upright, civilized houses, some of bricks, some of poles, have been erected since I left, two years ago.

*Week-day Meetings.*

Meetings held during the week, it is said, have increased as much in proportion as those on the Sabbath. The monthly missionary prayer-meeting is largely attended, and the interest is much increased by the use of large missionary maps, which were presented by the Sabbath school of the Winthrop Church, Charlestown, Mass. About $19 have been collected at these meetings since Mr. Grout's return. He writes:

I should add, that in my absence, Mr. Mellen commenced worship at several places, ten or twenty miles distant from us, where some of our people, and occasionally Mr. Mellen himself, have been out on the Sabbath. At those places, usually at Chiefs' kraals, the congregations have not been large, but forty or fifty usually attend, and evidence is not wanting that good has been effected. One of the chiefs recently came to my station on purpose to express his thanks that a service had been held at his place; and he professed a strong wish and hope that it might be a permanent arrangement, and inquired whether we could not locate a missionary there.

*Conclusion.*

In conclusion, I wish to express the gratitude and hope I feel, in this my first Report, after resuming my labors at Umvoti. I felt compelled, against my own feelings and wishes, to vacate my station for a time. I went out not knowing whither I went, or the things that should befall me. But God knew all, ordered all, led us as by the hand, and made our

outgoing and incoming to rejoice. I have indeed rejoiced in all the way in which God has led me since I first received my commission to go out and preach; but no part of it has been more pleasant, and I may add, that I hope and believe no part has been more profitable, telling more directly on our work here for the salvation of the Zulus, than the year I spent in the United States.

## Ceylon Mission.

### *TILLIPALLY.*

LETTER FROM MR. HITCHCOCK, AUGUST 22, 1859.

Mr. Hitchcock, who has not been very long in the missionary field, mentions in this letter some of the things which cheer him in his work;—evidences that the Spirit is moving upon some hearts, and that past missionary labors in Ceylon have not been in vain.

#### *Pleasing Indications.*

There have been evidences of the presence of the Spirit with us during the greater part of the past year. One, and another, and another, would come to talk about the concerns of the soul; and among them, a few seem to have chosen the good part—time only can show. So many have drawn back, even after having united with the people of God, that it becomes us to speak with caution; but while we see evidence of spiritual life we shall hope. Several of these are just the last persons any one would have expected to leave heathenism. One has been taken from a circle of boon companions, a man in the prime of life, the soul of the company of dancers to whom he belonged, and from whom he freed himself after repeated struggles. Another is an old man, on the verge of the grave. He has read John's Gospel through three times in as many weeks. His neighbors say he reads all the time. Ten years ago he wished to unite with the church, was refused, and has been a violent opposer ever since. His son was excommunicated at the last communion season, and I suppose the father was the first cause of the son's apostasy. One other I have before mentioned to you, a blind old man. He was called the deceiver, from his known character. It is unnecessary to mention others; there are five or six who, we hope, are sincere. Three united with us in July.

#### *A Humble but Faithful One.*

One death has occurred. One of our lowly ones was taken, but I have little doubt that he was much higher in the estimation of Jesus than many of higher standing among men, and that he has joined his sainted pastor, and father in the Lord, Dr. Poor. It is truly encouraging to think that one of the early converts should remain steadfast so long, and die in a ripe old age, beloved and respected by all; not simply by missionaries and Christians, but by the heathen. Every one says, "Onesimus was what he professed to be."

Onesimus united with this church in August, 1821. His supposed age then was thirty-five. He was a slave, and was purchased and given his freedom by Dr. Poor, about the time of his uniting with the church. From that time until his death, as far as I can learn, he has never disgraced the Christian name. In 1831, he was chosen deacon. His rank among the people rendered his influence less extensive, but he did not hesitate to do his duty according to his conception of it, and many a faithful warning has he given to the wealthy and the learned. Often has he gone from house to house among the Christians, that with them he might have a season of prayer; and often has he come to the mission-house, in the dead of night, and called up his pastor, when, together, they would kneel and pray for some man or woman who, Onesimus feared, was in danger of being lost. For some years he has been feeble—only a wreck, in mind and body, of his former self. Thus I found him; but even thus I learned to love him. He was always meek, humble, childlike. When

suffering with severe pain, he would be very quiet while the Scriptures were read and prayer offered. Who shall say, after looking at such a trophy of divine grace, that the Jaffna mission has been a failure, even if there be no other trophy? Who shall say, (as I have often heard it said,) that conversion among the heathen is nothing? This one case of holy living and happy dying has done much to encourage me. If I could be instrumental in fitting one such soul for a mansion in heaven, I ought to be satisfied with my missionary labor.

One other aged member of the church has appeared to be on the borders of the grave for several weeks. She is unable to converse, but a single sentence from her grandson, Mr. R. Breckenridge, gave me much satisfaction. It was this: "She taught me to pray." Perhaps that was her mission, to teach that grandson to pray.

## Madura Mission.—India.

### *PERIACULUM.*

LETTER FROM MR. NOYES, JUNE, 1859.

This letter is long, was written at several different times and places, and relates incidents which occurred upon several different tours. Extracts only can be given, which are designed to be so selected as to bring to view various matters of interest;—the state of village congregations; the many cares of a missionary among such a people; the character of his work as he tours among them, its pleasures and its trials; and the evidence that labor is not in vain. The first extracts were also extracted by Mr. Noyes, from a letter written to a friend while on a tour among his villages in the winter. To this friend he wrote respecting

*Touring.*

I have been from home a week, and must visit several congregations, and travel forty miles more, before I return. We cannot travel and preach all the time, and it is a relief to get a quiet hour and sit down alone, behind a screen, in the rear of some mud-walled church or school-house, and write to a friend. Since I left home a week ago, I have traveled on horseback about eighty miles; have visited eleven congregations; have talked a great deal, and have preached several times a day to Christians and heathen; have administered the Lord's supper in three places; have received to the communion of the church one new member, baptized one child, and solemnized one marriage; have settled quarrels, listened to complaints of various kinds, and administered to the sick of various diseases.

A poor woman, the wife of a church member, herself a communicant, with three small children, came in an imploring attitude, and said that her husband had deserted her and taken another wife. The charge was proved and the church member suspended. The fall of this native brother, who had been an active member of the church and one of the deacons, is a heavy blow, but the Lord can overrule it for good. In another church, a member of considerable influence has absented himself from the Sabbath services for several months, and from the Lord's table on two occasions. It is reported of him, also, that he is about to become a polygamist, and I fear there is truth in the report. The church, while together yesterday, appointed a committee to wait on him and ascertain the cause of his long absence from the sanctuary, and the state of his mind.

At another village a petition was handed me, signed by four members of the congregation, charging the catechist with adultery, drunkenness, and general neglect of his duties. I was happy to find, on examination, that the more substantial part of the congregation, including the church members, stood by their catechist and gave their testimony in his favor. It was very evident that the petition was got up for a purpose, and that a recently dismissed catechist was at the bottom of it.

*Cares and Pleasures.*

Sometimes, on these tours, I get quite

worn out and discouraged, but generally I enjoy more when going about among these congregations and churches than I do in any other kind of labor. The poor people come to us as children to a father; they receive every thing which falls from our lips with as much confidence as if they believed us unerring and infallible; they listen to our preaching with the greatest apparent earnestness; they join in the devotional exercises in a reverent manner, and pray and sing with fervor.

*Trials of Native Christians.*

While their heathen neighbors and relatives labor on the Sabbath, and receive the price of their daily bread; or, in harvest time, return home on Sabbath evening, with their basket of grain; these poor Christians are content to lose a day's work, while perhaps they suffer with hunger in consequence. For the sake of keeping holy the Sabbath day, they perhaps fall into disfavor with their heathen masters or landlords, who, of course, prefer to have them work all the time, especially in harvest; but they prefer to do this rather than to break the Sabbath. The famine has been a great trial to them, and I fear that some, unaccustomed to labor on this sacred day, have been driven to it by hunger.

*Success among the Lowly.*

It is much more pleasant to labor among these simple, teachable people, than to preach to the proud and bigoted high-caste heathen, who call in question every word we utter, and treat our message with indifference or contempt. Yet this is not always so. I am happy to say, that the heathen of all classes will often listen to our message with attention and candor. Our success, hitherto, has been mostly with the lower classes, but we are gradually working up, and Shanars, Naiks, and, in solitary cases, those of higher castes, have embraced Christianity, though, as yet, not generally enough to wipe away the reproach, that ours is a Pariah religion. I remember that the Lord has chosen the poor of this world to be rich in faith, and rejoice the more in this feature of our work, because it agrees with the experience of the church of Christ in all ages, and is according to God's plan.

After returning from the tour to which the foregoing extracts relate, Mr. Noyes went to the hills, on business connected with the sanitarium, and on the 24th of February he commenced a journey to Madras, to meet his wife, returning from the United States. With reference to this journey also, he gives extracts from an account of it, written, as he says, for another purpose.

*Religious Desolations.*

In passing, recently, from Dindigul through a part of the Coiambatore and Salem districts, to Madras, I tarried for a day at several large villages; and among my observations and inquiries, I endeavored to ascertain what was being done for the spiritual welfare of the inhabitants of this section of country, as well as to do, myself, what I could, in distributing tracts and preaching the Gospel. Leaving Dindigul, I took a road not much traveled, directly north, to Karrur, forty-five miles. There are very few villages of importance on this road north of Dindigul, and the country is comparatively waste and barren until we enter the Coiambatore district. As we approach the Cavery river, the face of the country presents an entirely new aspect. Instead of rocks, sand and jungle, with sparse trees and a sparse population, we have extensive rice fields, palmyra and cocoa-nut groves, plantain and betel gardens, with large and numerous villages. The talook of Karrur is said to be the most productive of any one in the Coiambatore district. Karrur village is one of the largest in the talook. Being a centre, with a large number of inhabitants within, and numerous villages around it, one would take it to be a good residence for a missionary and a favorable place for missionary operations. But on inquiry, I could not find that any kind of missionary agency was being employed any where

in this region. Salem, fifty miles to the north, Dindigul, forty-five miles to the south, and Coiambatore, seventy miles west, are the nearest centres of missionary influence to Karrur, and unfortunately the influence from neither place has extended so far. The American missionaries confine their labors to the Madura Collectorate; the missionary of the London Society in Salem, has much more than he can attend to nearer home, in his own district; and Mr. Addis of Coiambatore, can do very little, if any thing, for this so distant part of his large district. Between Karrur and Salem is a fine country, containing many populous villages, but next to nothing has been done for the spiritual welfare of the inhabitants.

Of the missionary operations of Rev. Mr. Lechler and wife, in and around Salem, our brother gives a very pleasant account. He then says:

From Salem to the railroad terminus, I traveled by slow stages, tarrying at several places on the road, where I endeavored, as I was able, to make known Christ and the true way of salvation. The destitution on this side of Salem is no less lamentable than on the other. In one village I found a solitary Christian, without any stated means of grace. He urged me to remain over the Sabbath. Not being able to do this, I appointed a meeting at the public bungalow, which he, his family, and several Roman Catholics attended. I could find scarcely a trace of missionary operations until I came to Tripatore, eighty miles from Salem, where the mission of the Free Church of Scotland has an Anglo-vernacular school, which had been in operation nearly a year. The two young men who are employed as teachers of this school came to see me, at the public bungalow, and attended a meeting which I had appointed on the Sabbath.

### *Influence of a Tract.*

These young men gave me an account of their conversion, in which I was much interested. They received their first knowledge of Christianity from a tract, which was given to one of them by a missionary who was passing through the village. He read it in the hearing of two of his companions. All three were impressed with the truth of their sinfulness, and had thoughts of becoming hermits. They needed more light; and providentially a copy of a larger tract, entitled "Spiritual Teaching," was given to one of them. From this they learned the way of God more perfectly, and determined to make a journey to Madras to see a missionary. They were directed to the Anderson school, where they remained for some time under religious instruction. They became Christians; were baptized; and two of them have been for some time employed as teachers in their native place. The other is employed in the "Railroad Department."

### *Appeal.*

On my way from this place, until reaching the vicinity of Vellore, where I took the cars, I stopped at several villages to which the Arcot mission had occasionally extended its itinerating labors; but between Vellore and Salem, excepting this one school, there were no marks of a regular missionary agency. The dearth of missionary influence in these parts is great in the extreme, but there are many portions of Southern India which are equally destitute. One-half of the Tamil country is entirely unoccupied, and even the districts which have been more or less occupied by missionaries, as South Travancore, Tinnevelly, Madura and Tanjore, urgently need a great increase of laborers. For a population of ten millions, scattered over an area of 56,000 square miles, the whole European missionary agency is only ninety-three—*one ordained missionary to about ninety thousand souls!* When will Christians in Europe and America awake to a proper realization of the vastness of this missionary field, and send out an adequate number of laborers to cultivate it! If

not already ripe for the harvest, it is quite ready for sowing the good seed. In all the places which I have visited on this journey, I have found the people willing to hear the Gospel, and eager to obtain tracts and portions of Scripture. The same is the case in almost all parts of the Tamil country.

*Periaculum—Native Helpers and Pastor.*

Mr. Noyes proceeded from Vellore to Madras, where he met his wife, and in due time returned with her to Periaculum. Respecting the conduct and influence of the native helpers and a native pastor he writes, while absent on another tour:

Soon after reaching my station, from which I had been absent nearly three months, I called a general meeting of my catechists and teachers, and listened to their reports. I was encouraged to find, that in my absence the work had progressed, and that the helpers generally had been faithful. The Sabbath before I left home for this tour, I attended service at the church over which E. Seymour is pastor. This young brother, after going through a prescribed course of study, and sustaining a thorough examination before the mission, was ordained in December last. His people are united in him, and he exerts a good influence over them, but they do not feel able to do much towards his support. On this Sabbath the Lord's supper was administered, and three men were admitted to the church and baptized. It was an interesting season. I had not before been present when the native pastor administered the ordinance. I was pleased with the great propriety with which he officiated, and the apparent interest manifested by the communicants.

*Coyelapurum.*

Writing from Coyelapurum, June 10, he says:

This morning I visited a small congregation two miles from this place. After the usual meeting, the school was examined. There are thirteen scholars, taught by a graduate of the female boarding school, the sister of the catechist and a widow. On arriving at this, one of my largest and best congregations, men, women and children thronged the way to the church to meet me, as usual, glad to see their missionary. Many of the people have gone to their work, and will not return until evening. Those who have come have much to say. Their well has caved in, and they wish me to come and see it. Their church-sweeper needs a new cloth, and they feel too poor, in these hard times, to buy one for her. The motherless babe for which Ayer bought a goat is dead; now will not Ayer let us sell the goat and take the money to help repair our well? A new school-house is needed, the catechist's house needs repairs, various petty complaints must be listened to, and thus the whole time, with little snatches of reading, has gone, until dinner is ready. After dinner, while I am writing, two catechists have gone out to two neighboring congregations, which I have not time to visit, to invite the members to attend our evening service with this congregation.

In this village there are 126 catechumens and 24 church members. The church has no pastor, and, at present, only one deacon, the other having died recently. The deacon is an active Christian, and the catechist, who is well educated, performs some pastoral duties. The school is small; but with a new teacher, fresh from Pasumalie seminary, and with the prospect of a new school-house, I trust it may be hereafter much larger.

*Cumbum—Difficulties.*

The church edifice in Cumbum is a large square building, supported on posts in the centre, with mud walls at the sides and a roof of thatch. It has been the place of worship for this congregation twenty years. The first generation of Christians which worshiped in it has nearly passed away, and their children are taking their places. The people

have advanced far less in Christian knowledge than they would have done were they not so far away from the station, which has been, until within a few years, most of the time without a resident missionary. Cumbum congregation is in comparatively good worldly circumstances, but it is hard to teach those who have always had every thing done for them, to do much for themselves. They have learned to do a little by way of keeping their church in repair, but far less than they ought to do. They desire a new church and offer to do considerable towards erecting one, but I am not able to furnish them the aid they require. They have been, for some time, much distracted by divisions and contentions. The unruly members, six in number, have been struck from the list, and there is at present comparative peace and quiet.

*Additions to the Church.*

I spent the Sabbath at this place, and three services were held in the church. At the afternoon service the Lord's supper was celebrated, and six new members were received to the communion of the church, on profession of their faith. These, with two children, were baptized. After the evening service a marriage was solemnized, and another the next morning. On Monday morning I should have visited another congregation, seven miles farther from home, but rain prevented. The village in which I now write is four miles from Cumbum, on my way home. I have put up here for the day, and as the congregation have gone to their work, I spend the time in attending to some business with several catechists who have come together from adjacent villages, and in conversation with individuals as they call upon me. In the cool of the afternoon I am to visit a village two miles distant, where a few people have lately shown a disposition to embrace Christianity, and then return to hold a meeting with this congregation in the evening.

*Thévaurum and Bodinackanoor.*

Thévaurum is the residence of a Zemindar, who has done a great deal to injure our congregations in these parts. Having held an evening meeting with what remains of the congregation, which has been thoroughly sifted by the Zemindar's persecutions, I went on eleven miles, through sand and jungle, traveling nearly all night, to the last Christian village in my circuit, Bodinackanoor. This is also the residence of a Zemindar, but he is friendly to the Christians. In this village I remained through the day. In the morning, the members of the congregation, men, women and children, came in a company to the church, bringing a plate loaded with plantains, lemons and limes. Each one had also a lime to present personally. This congregation is composed almost entirely of young married men. Their wives for a long time would not attend church, but now they are quite as regular, and seem as much interested, as the men. The young man who has labored as catechist in this congregation for about three years, has been very faithful, and has taught the congregation more of the Bible than they had learned before in twice that time. I spent most of the morning in hearing them recite Bible History. In the afternoon the Lord's supper was administered, and three men were received to the church, on profession of their faith, increasing the number of members to eighteen.

*A Summary.*

This has been to me an interesting tour, and I trust not unprofitable to the people. I have traveled eighty-eight miles, have visited eleven congregations, administered the Lord's supper in four churches, received to the church nine persons, baptized eight adults and six children, solemnized three marriages, and have preached in season and out of season, and had occasion to warn, rebuke and exhort, with all long-suffering and patience. Several congregations

were not visited, and at one of the churches the Lord's supper was not celebrated. I have been away seven days, and am glad to get back to my home.

## Ahmednuggur Mission.—India.

LETTER FROM MR. BALLANTINE, AUGUST 18, 1859.

*Interesting Occasion at Ahmednuggur.*

Mr. Ballantine writes, that Lord Elphinston, Governor of Bombay, spending a few weeks at Ahmednuggur, as the guest of the excellent Collector of the district, C. E. Fraser Tytler, Esq., signified a wish to visit the mission schools. Accordingly the different schools were brought together in the mission chapel, on Monday, August 8, when the Governor and his suite came in. The girls of Mrs. Ballantine's school, the boys of the school for catechists, and the members of the theological class, were examined in various branches of study. Many of the details given by Mr. Ballantine, in regard to this gathering of the schools, and other occasions of interest to the missionaries during the visit of the Governor, were not designed for the public, but portions of his letter may be published, for the encouragement of the friends of missions. He says:

The whole examination seemed to interest the audience very much, especially when they were told that all these young men, and the boys and girls of the schools, were either converts themselves or children of converts. We had also quite a large number of native Christians assembled in the chapel, at the particular request of Mr. and Mrs. Tytler; and one or two of the gentlemen present remarked that they had no idea of any such missionary operations, and of such a body of native Christians here. The Governor made many inquiries about the Christians, and remarked that he was pleased to see that we did not change the dress of our converts, as a change of dress must diminish their influence among their own people.

The exercises were commenced by singing the Mahratta Hymn, "God save the Queen," and closed by singing in Mahratta, Bishop Heber's Hymn, "From Greenland's icy mountains." The whole company rose and stood while these hymns were sung. Lord Elphinston expressed himself as very much pleased with what he saw at the examination, not only to us personally, but afterwards, as we were told, to Mr. and Mrs. Tytler.

On Friday, Mrs. Tytler invited the girls of Mrs. Ballantine's and Miss Farrar's schools, and the Christian women, to a great entertainment in her garden. A few also of our Christian young men went with them, and in all, there was a company of one hundred and fifty or more. Lord Elphinston came to see them with the gentlemen of his suite, some of whom remarked to me afterwards, that they were very much delighted to see such a large company of native Christians. It seemed to be the effort of Mr. and Mrs. Tytler on this occasion, to show to the whole community that native Christians were the objects of their special regard. This, in these days of Government religious neutrality, was very gratifying to us.

I have been more particular in describing these circumstances, partly because our operations are entirely in the vernacular, and the policy we are pursuing is adopted by but few missions in this country, though it evidently commends itself as a wise policy to those who have an opportunity of seeing the results; and also because, in these days, when this Government is required to be entirely neutral on matters of religion, it is pleasant to find that there are individuals, in the highest places of authority, who are pleased to see the progress of the Gospel in this land, and are willing to show publicly their interest in the native Christians, now a large and constantly increasing body, and to help in the good work of spreading the Gospel.

## Assyria Mission.—Turkey.

*MARDIN.*

LETTER FROM DR. HASKELL, AUGUST 15, 1859.

Dr. Haskell left Mosûl, with his wife, in

the latter part of April, arriving at Mardin, May 17; yet they had suffered considerably, he says, from the heat, and concluded that, hereafter, they ought to leave as early as the first of April. He speaks of the heat of Mosûl as "terrible," and queries whether that place must not ultimately be made an out-station of Amadia. In writing in regard to Mardin, he mentions some pleasing facts, as well as some which are adverse.

### *Progress—The Dispensary.*

There has been steady progress in the work at Mardin this summer. The Sabbath congregation has increased from twenty-five to thirty-five, and soon after our arrival Mrs. Haskell commenced a weekly meeting for women, which has about a dozen attendants. Few venture to our regular meetings until they are committed as Protestants.

The dispensary has drawn crowds to us; we have had more than a hundred visitors in a day. It did not seem expedient to have a regular service, as in Mosûl, but we endeavored to converse with every Christian who came. My tongue is not yet very fluent in Arabic, so the burden of conversation has fallen upon the helper, Behnan. He has often talked from morning till night, and one evening came in saying: "I think I shall be killed by talking. The people are with me all day, and I cannot be silent; and every night I am completely exhausted."

The Jacobite and papal priests soon became alarmed, and forbade any to come to us for medicine, so that for a month we have had comparatively few callers. The people think, that in hot weather medicine is highly injurious, and this perhaps, more than the priests' injunction, has lessened the number of visitors.

### *Persecution.*

We know of numbers who are inquiring into this new way, but are afraid to avow themselves. A man who had begun to attend our meetings was seized a few days since, and required to pay a tax of one hundred and thirty piasters. He is so poor that hitherto nothing has been taken from him, and not being able to pay this, he was thrown into prison until he promised to leave the Protestants.

A poor woman, who has been at Mrs. Haskell's meetings, and sometimes at the chapel, was last week sent for by the Patriarch, who told her: "You must leave those Protestants. Whatever they have given you, even to 2,000 piasters, ($80,) you must return, and we will give you as much." She snapped her fingers in his face and said: "They have never given me one para,"—(a mill.) "But," continued he, "they are very bad people, and you will be ruined by them." "They are not," she replied, "I have been to the house and listened to the words of the hartoon, (the lady,) and have heard the preaching in the church, and I have never heard or seen any thing bad. They teach the Gospel."

The thing feared more than all others is excommunication, and the Protestants have suffered greatly from this. No one is allowed to trade with excommunicated persons, to receive them into a house, or even to speak with them. They can collect no debts, and are despised and abused by all. It requires a great deal of moral courage to put one's self in the position of an accursed one, whom the boys in the street may cast dirt upon with impunity.

Within a few days the taxes have been assessed anew upon the Protestants, and two individuals have been compelled to pay 250 piasters more than is justly due. We have endeavored to obtain the removal of the excommunication, and a rating of the taxes of the Protestants according to those of the other communities, but in vain. The Governor of Mardin several times promised to do all that we wished, but a Turk's word is the poorest of all assurances. Several applications to the English consul have been equally fruitless.

### *Want of Protection.*

Dr. Haskell presents a dark picture of the

condition of the country in regard to religious liberty, and the general character and conduct of government officials. His experience, obviously, has been less favorable than that of many other missionaries, partly, at least, because he has been further from the centre of authority and influence. He writes:

It is impossible to protect ourselves; much more, this persecuted people. We are exposed to insult every time we step into the streets. I have been hooted at, and called by all the vile terms which Moslem boys know so well how to use, from one end of the city to the other, scores of times; and our complaint to the Governor, for whose family I have spent no little time and medicine, received the very consoling reply: "No matter if they do revile you, don't listen to them." Soldiers beat our servants in the streets, and plunder them of their marketing, and the only satisfaction we get on complaint to the commanding officer is: "Well, I told them to do it." There is no American consul in this part of the Empire, and our Ambassador at Constantinople is powerless to protect us.

Religious toleration in Turkey is a myth. The members of the Christian sects even, are not free to choose their religion. Not one of the provisions of the great firman has taken effect in these interior provinces, and the condition of the Christians is even worse, in some respects, than before the war.

The Government of Turkey is utterly corrupt. I have never known an honest Turkish official. The Pashas of the provinces, and the highest officers of the Empire, take bribes openly and constantly, with not the least shame. Justice is turned aside and truth is trodden to the earth. In all matters brought before the Government, the party which gives the largest bribe gains the case. Moslems and papists scruple at nothing, and Protestants cannot bribe if they would, so they have no chance for justice. Papists, too, are protected by all the force of French influence, while Protestants are disowned by those who could protect them.

## *MOSUL.*

LETTER FROM MR. MARSH, AUGUST 22, 1859.

### *Death of Mrs. Marsh and "Wallie."*

AMONG items of recent intelligence in the November Herald, the announcement was made, that Mrs. Marsh, of Mosûl, had been suddenly called to her home above. The particulars of the event, so deeply afflictive, not only to the bereaved husband and other immediate relatives, but to all the surviving members of the often afflicted Assyria mission, and to the many who feel for and with them, are given in this letter from Mr. Marsh. And while we find him bowing so meekly to the will of God, others will be ready to say, with him, The will of the Lord be done.

Mr. and Mrs. Marsh, and Mrs. Lobdell, had decided to spend the summer in Mosûl, while Dr. and Mrs. Haskell would go to Mardin. Little Waldo Marsh was sick with fever before Dr. Haskell left, and he wished to remain; but as he had engaged his muleteers, and the child seemed better, it was decided that he should go on. For a few days the dear boy continued apparently better, when the disease assumed an unfavorable aspect, and on the 5th of May he "went before." His age was two years and near five months. Mr. Marsh writes:

We thanked God that his death occurred while it was yet cool, and that he was spared all the heats of summer, and now, all the pains of this lower world.

A fortnight later, Mrs. Marsh had a severe attack of fever and we talked much of death. The gracious Savior had wonderfully sustained her, and taken away all fear even of the agony of dying. The presence of the Holy Comforter was granted in such measure, that I felt that she was ripe for heaven. Yet God was merciful to us, and she almost immediately recovered.

She had taken a class of five little Arab girls, and now that Wallie no longer needed her care, she devoted herself to them with new diligence. Mrs. Haskell had assisted her in this care during the winter and spring, and now Mrs. Lobdell was able to help, and the children made such rapid progress as to fill our hearts, and the hearts of their parents, with great joy. Up to the

day but one before she died, they continued to come. Then, as she had a little fever, she dismissed them till the following Monday.

She had some sweet hymns prepared for them by Behnan Hassouna, one of our native helpers who studied at Abeih; and the children enjoyed them, and often repeated and sung them. We hoped these few day scholars would be the nucleus of a future school of more value.

On the night of Tuesday before she died, she had a little fever, which continued on Wednesday. It was not nearly so severe as the fever she had in May, and none of us thought it serious. The next day, Thursday, she was free from fever, and wrote two pages of a letter to Mrs. Walker. The American post came in, and she enjoyed it as usual.

Friday, (the day she died,) she breakfasted and dined with us as usual, except that a part of the time at dinner she sat upon a lounge, close by. After dinner the fever returned, but before tea it was light, her pulse reaching only 100, or 102. She did not take tea with us, but after tea sat up in her chair, while I was talking with some native friends.

The night before, after sundown, the mercury was 113°—the hottest weather I have ever known in Mosûl. During the day, in our court, it was 120°. This night, the mercury was 111° after sundown. We concluded to sleep on the roof as usual, where the mercury would not be much above 100°. During the afternoon she had been much oppressed for breath, but on applying oil to her forehead and nose, the difficulty was removed. Although we were accustomed always to speak with the utmost freedom of death, especially since the departure of her darling boy, yet none of us thought of it as probable now. In her letter to Mrs. Walker, written the day before, she alluded confidently to the future.

After sleeping a little upon the roof she said to me: "I am perspiring nicely. All my pains are gone. I could not have believed I could change so much, so soon. I am perfectly comfortable, only I do not want to stir, lest the burning dryness should return." These are her words as nearly as I can recall them. Fifteen minutes later she said: "Oh! I have got back just where I was before; I am dry all over." She was, indeed, in a burning fever; and we concluded to come down and sleep inside, as the wind had risen a little. She came part of the way alone, but I half carried her most of the way. This was about nine o'clock, P. M. Half an hour later, more or less, she made some remark which led me to suspect that her mind wandered, and I rose and dressed myself at once. For a while she was quiet, but finally began to toss about, and was plainly growing quite delirious. I could not quiet her so as to take her pulse, but her body felt like fire. She did not recognize me, and I could not leave her for a moment. She wanted to walk about, and soon began to say: "I want to go and sing," repeating it thirty or forty times. I took her in my arms to a lounge in the court. She continued saying: "I want to go and sing before;" and then, "Before — before — before;" then "Be — be," for several hundred times. Mrs. Lobdell and Halata, a favorite nurse, came. She fainted. We put her feet in hot water, and sent for leeches, and for an Armenian doctor, who bled her, but in vain. Before half-past eleven, P. M., her spirit had gone. She died August 12, 1859, aged thirty years, and two months.

Three days before, August 9, she put down the date, and marked a piece of poetry, of which I will quote one verse. She thought of her two children, both in heaven.

> "Side by side, in garments spotless,
> Angels twain, how blest are we;
> Kindly Jesus Christ did call us—
> 'Little children, come to me!'
> Soon the Lord will call you homeward;
> Side by side we then will come—
> Stand to greet you at the portals
> Of our everlasting home."

I have no doubt those little ones, out

of whose mouth is perfected praise, have welcomed her safe home.

It is now nearly ten years since she made choice to labor with me, in mission life. In two months, it will be seven years since we were married; it is more than six years and a half, since she sailed, and six years and three months, since she reached Mosûl. Her mother and her only sister did not live to be thirty years old; yet it is probable that her life was shortened by coming to this land. It is probable that the exceeding heat, so unusually extreme, cutting the leaves from the tree in our court by thousands, and causing many natives of the country to fall dead by the road-side, was the immediate occasion of her death.

Yet she was ready; her lamp was trimmed and burning; and especially, subsequent to the remarkable gift of the Holy Comforter after the death of her child. She always expressed herself as delighted that she lived in Mosûl rather than with her dear parents in New York; or in Hartford, her childhood's home. At the death-bed of Dr. Lobdell, and of Mrs. Harriet Williams, who died on her own bed in our house, she grew well acquainted with the king of terrors; and when, from the other verge of the dark river, she saw the Savior bearing away our lamb in his bosom, death ceased to have any terror.

Why it pleased God to take her down blindfold into the dark valley I cannot tell. But he spared her all the pain of farewell, and while in a vague dream she was exclaiming: "I want to go and sing before"—she went to sing, with ten thousand times ten thousand, and a great multitude whom no man can number; to sing before the throne, the song of Moses and the Lamb. Knowing well, as I do, the choice of her life, her self-denial and growing unselfishness, I cannot doubt that her robes are washed and made white in the blood of the Lamb, and she adoring and praising God.

*Prospects at Mosûl.*

What shall I say of the future prospects of Mosûl. Mrs. Lobdell now desires, if the mission approves, to start for America about October 1. The habits and feelings and prejudices of the country, would make it hardly expedient for us both to remain, related as we are. I now expect to conduct her to the sea-shore, and then return to this field. God will direct the future, and your prayers will ascend with ours.

The reported death of a papist out of town, and the refusal of the priests to pray him out of purgatory, led to a request for me, and our Protestant preachers, to supply preaching for the usual three days of mourning. We had solemn audiences of forty or fifty, and once, one hundred and fifteen or one hundred and twenty persons, not accustomed to hear our preaching, and who pronounced it good.

There is a work in this city, which our native brethren now believe will go on, even though no missionary ever set foot again within these walls. But we hope better things of the American churches. May God open their hearts to offer unto him costly offerings, well pleasing in his sight.

## Southern Armenian Mission.—Turkey.

### *ALEPPO.*

LETTER FROM DR. PRATT, SEPTEMBER 10, 1859.

Dr. Pratt writes from Marash, where he had been for a few weeks, in accordance with the action of the mission. "We had the pleasure," he says, "of worshiping under the unfinished roof of our new church last Sabbath, for the first time." He writes, however, not in regard to Marash mainly, but respecting an out-station of Aleppo, his own field, mentioning specially a state of things among Mohammedans which is very promising.

*Encouragements at Killis.*

In my recent visit to Killis, I found some interesting circumstances. When I was there in April, the people them-

selves were cold, and the audiences at the new chapel small and unsatisfactory. Even then, there were frequent Mussulman hearers; but we felt a degree of dissatisfaction with the result of our church-building labors. Since then, however, there has been a great increase of interest, and the number of Mussulman hearers is quite considerable. I know of no place where any such interest has been awakened among them. Every Sabbath, as many as five men and women, and oftener ten or fifteen, are found listening to the sermons. So constant has it become, that the preacher often adapts his language to the Moslems, using terms peculiar to them. I attended the women's meeting on Wednesday. There were seventy-five present, five or six at least being Moslems. They often come to the school, asking when the "hadis" (their term for a sermon from their Moollahs) is to begin.

Do not suppose that there is any general inquiry into the truth of Christianity, even among those who come. The fact is simply this—they recognize the general excellence of the doctrine preached, and their better nature longs for it. As our helper said, they are hungry for spiritual food. They hear, indeed, some things which offend them, but most of it is approved by their consciences. One was overheard one day, in his shop, repeating, with much commendation, the heads of a sermon on covetousness, which he had heard the day before. There is an unusual degree of freedom in that place, and though I do not suppose the harvest to have come, I rejoice at such opportunities to sow seed, and feel, now, that our neat little chapel was not built in vain. Such facts as these are signs. Are we, and are the churches, prepared, or preparing, for the great things which will surely take place among this people? I believe it will be with a baptism of the Holy Ghost, perhaps a baptism of fire.

*School.*

The common school also is in a very flourishing condition, containing about 120 scholars, a large proportion, of course, being from the Armenians. The Bishop removes the scholars, and in a few days they return, saying they do not like the other school. The school is well organized, on the monitorial system, and is very orderly and well behaved. It attracts much notice from all classes, especially Mussulmans, and is visited by the chief men of the place.

The Armenians are building a large and expensive church, and are very earnestly engaged in it; a portion of them cherishing the hope that there will be no pictures placed in it. This hope will not be realized, and they will the more easily turn their backs on their old connections.

Our hearts are saddened, and many apprehensions are raised in our minds, by the embarrassments of the Board's treasury.

## Northern Armenian Mission.—Turkey.

### *KHARPOOT.*

LETTER FROM MR. ALLEN, AUGUST 12, 1859.

Mr. Allen commences his letter by remarking, that having been for some time alone at the station, he had had little time for writing. Mr. Wheeler had now returned from attending the annual meeting of the mission, and Mr. Barnum, also designated to that place, had arrived at Kharpoot. Reporting the state of the work, our brother first refers to

*Increased Congregations.*

For a year and a half, previous to May last, there was no perceptible increase in our city congregations, but in the beginning of May a remarkable change took place in the attendance. This was the case particularly with a Bible-class, held every Sabbath morning at our principal chapel, in the eastern section of the city. The number became so large at length, that I put up a gallery, covering one-third of the chapel, to accommodate the women, leaving all the lower part for the men. The largest attendance at the

Bible-class has been 160, the smallest, 120. An anathema, read at one of the Armenian churches a few weeks since, has somewhat diminished the number of new comers. Bible-classes have also been established in all of the Armenian churches, with the hope of keeping the people from coming to the chapel. In these classes, so far as I have heard, the time has been occupied in discussing "foolish questions." But though they derive no profit, we rejoice to see such a state of public opinion as compels the ecclesiastics to turn aside from their old, beaten path, and at least *pretend* to explain the Scriptures to their people.

### *Priest Kevork—Out-Stations.*

Priest Kevork, who went back to the Armenian church more than a year ago, still continues to preach the Gospel, neither Vartabeds nor people making any objection. His place is now in one of the large churches in the city. That he is thus allowed freely to preach in an Armenian church, furnishes cheering evidence that the prejudices of the people are giving way before the power of the truth.

Of the out-stations, only Palu, Choonkoosh, Hooeli and Sursuri have been occupied during the summer. Preaching services have been kept up on the Sabbath at Hulahkegh and Mezereh, supplied from the city. Hoghi has been visited by a helper every Sabbath, while Haboosi, Ichmeh, and Shukhaji, have been visited monthly by some of the class of helpers. The audiences at Palu and Hulahkegh, as well as at the city, have been encouraging.

### *New Chapel at Hulahkegh.*

The room occupied as a chapel at Hulahkegh had become too strait for the audience, and with the assistance of native brethren, in money, materials and labor, a new chapel, 24 feet by 34, has been provided. "A small upper room is also built at one side, for the accommodation of those who go there to preach on the Sabbath." It is, Mr. Allen says, "an occasion of great rejoicing, both to us and to our native brethren there, that we have so comfortable a place in which to preach the Gospel; and we shall now confidently expect to realize the hopes inspired by former signs of promise."

### *Sale of Books—Efforts of Papists.*

Contrary to our expectations, the sale of books has not fallen off materially during the summer, which is the dull season for trade here. The number of Bibles, Testaments and Psalms sold in the city and at out-stations, during the first seven months of the present year, is 457, and of other bound volumes 710, for which we have received 450 dollars. The sale of Bibles and religious books has, by the blessing of God, become an important part of our work, and even if we could do nothing more, we feel that it would be well worth our time and strength to place so many good books, especially God's word, in the hands of the people.

The Catholics have of late been making strenuous effort to gain a foothold in the city. At Mezereh, the seat of the Pashalic, where most of the would-be Franks reside, there has been, for two years past, a considerable Catholic party. Lately they have established a school in the city. We hear of their efforts, also, in some of the villages of the plain. The chief Vartabed has contributed somewhat to strengthen this party, not by direct efforts, but by being a very unacceptable man to the Armenians. This Vartabed, however, is now removed, and Aristarchus Vartabed has been appointed in his place. He was formerly here, and was very much liked by the people. He was also very friendly to us, calling to see us, and making no opposition to our work. We esteem him a man of integrity, education and talent, and have great reason to hope that his influence upon the people will contribute to the advancement of the work; not only in restraining his people from going over to Catholicism, but also in favoring the circulation of the Scriptures among them.

*Educating Helpers—New Pasha.*

Eight of our helpers, together with four other promising young men, have been under the instruction of our native preacher for three and a half months. They are very zealous in the prosecution of their studies, and have made commendable progress. Since hearing of the action of the annual meeting, transferring the theological school from Tocat to this place, we have discontinued the recitations of this class, in order that both teacher and scholars may be preparing for the opening of the school, which will commence September 13th.

A new Pasha has been located here since we last wrote you. We have had no business with him as yet, but from what we have heard he seems to be a man of more energy and independence than his predecessors. Recently he gave an order, giving to the Armenians of Agin liberty to use a "gochnak," or board which, being beaten with mallets, answers for a bell in Eastern churches. The Turks of the place interfered and prevented them from using it. This having been made known to the Pasha, he brought eight or ten of the chief men and put them in prison, saying: "Who are you, that you resist my orders."

## *SMYRNA.*

LETTER FROM MR. DODD, SEPTEMBER 12, 1859.

Mr. Dodd refers to the labors of helpers in several places around Smyrna, making statements respecting these places, and also in regard to incidents in Smyrna, which will be read with much interest.

*Progress at Magnesia.*

A helper has just returned from Magnesia. You may remember that nine months ago I spent a little time there, and although I had very little access to the mass of the people, there were encouraging signs, amid the darkness. My house was marked and watched by spies. I had difficulty in getting a servant. Both Greek and Armenian Bishops warned their people against me, and even seemed afraid to speak to me in the street. I was alone in the midst of the crowd, and worst of all, the only Protestant who gave evidence of true piety was so filled with fear that he only dared visit me in the darkness of night, and rarely even thus. Able to do little else, I spent my time very much in prayer, and went away from the place finally, with the confidence that day was about to dawn there.

We determined to send a helper, but found no one, until recently, whom it seemed best to send. He has just returned, and reports quite a change in the place. The people conversed freely, and invited him to their houses to talk of spiritual things. He carried his Bible with him, and read and talked about it every where.

The Armenians of Magnesia reside by themselves, in what is called the "upper village." When I was there, I could get no access whatever in this part of the town. I walked through it again and again, stopped and talked with solitary individuals, but found no way of getting among the people and visiting their houses. But now, our helper had spent a Sabbath in that upper village, reading and expounding the Bible. The Protestant who had been so fearful, (pilgrim Stepan,) had grown bolder, and invited him to his house. He found another who frequently had gatherings at his house, of those who would hear the Gospel and discuss its truth. We have much hope for Magnesia.

*Difficulties at Thyatira.*

From Thyatira we have sadder news to tell. A difficulty between church members, which we thought settled in the spring, proved to be only smothered, has broken out again more violently, and the work of God stands still. The native preacher injudiciously allowed himself to be drawn into it as a partisan, and we may find it necessary to send him elsewhere. I propose to go there in about a

fortnight. May I have wisdom and grace, and may God soften their hearts.

In Smyrna itself, Mr. Dodd says, there is progress, though it is not very marked at present. He speaks of a Persian who, for six months, has heard more or less of the truth, and professed to believe, though his heart is unaffected; and of two Mohammedan negro slaves, who give evidence of being much interested. One of them asks for baptism, and her mistress, "a beautiful Circassian woman," approves of it.

### *A Turk Seeking Books.*

A few days ago, our colporter Sarkis met in the street a Turkish officer, who, to his surprise, greeted him with an oriental embrace, as an old friend. He proved to be one who had known him in the Crimea, (Sarkis was there during the war,) and who is commander of one of the Sultan's frigates, just now in our harbor. He inquired after Sarkis's business, and finding that he carried books to sell, for the missionaries, asked if he had any Turkish Testaments. Being answered in the affirmative, he invited him to go on board of the frigate with a supply of books, saying: "We will sell them to the men also." Before leaving him he repeated the invitation two or three times, and begged him not to fail. He has gone on board to-day.

### *An Earnest Laborer.*

In this colporter we think we have quite a treasure. He was at one time our cook. He had many faults, and we hesitated about receiving him to the church; but the grace of God has been mighty in him. He is not learned, nor strong minded; but the love of souls, and zeal for his Master, consume him. Though feeble in body, and often suffering much, he will walk from one end of the city to the other for the smallest chance of doing good.

He was at one time servant in an Armenian family, and now occasionally visits them and preaches the truth. He says they laugh at him, and call him insane; but they may call him what they like, and treat him as they like, if they will only let him preach to them the truth. He has sold more books in the last three months, I think, than our yearly sales have amounted to, for some years.

## *CONSTANTINOPLE.*

LETTER FROM MR. DWIGHT, SEPTEMBER 26, 1859.

### *Censorship of the Press.*

Mr. Dwight refers, in this letter, to several matters of interest. He first mentions serious embarrassments of "the worthy civil head of the Protestants," from the want of funds; states that Mr. and Mrs. Clarke were about leaving Constantinople for Philippopolis, taking with them, as a helper, a promising young Greek, a book-binder, whose employer readily sacrificed his own interests, to allow the young man to engage more directly in labors for the good of souls; and then speaks of new difficulties in the operations of the mission press, growing out of the course pursued by the government censor for Armenian books. The censor had allowed the publication of a book attacking all Protestants, "in a shameful manner," but would not sanction a reply to this, prepared by Mr. Hamlin. He had also refused to permit the reprinting of a book, published by the mission ten years ago, comparing Protestantism with the papacy. Mr. Dwight says: "It was plain enough that the Armenians were taking advantage of this censorship of the press to give us trouble, and that if the thing were allowed to go on, we should eventually be unable to publish any thing that did not suit the Armenian church. We appealed to the Protestant ambassadors, and the other day we had the great satisfaction of receiving a note from Sir Henry Bulwer, informing us that he had procured an order from the Porte, to have an Armenian Protestant censor appointed, to examine all Protestant books. This is as it should be, and we give all honor to Sir Henry, for having secured so important a point for the native Protestants, and for us."

### *Mohammedans—A Case of Interest.*

Our brother next refers to a case of special interest among Mohammedans, and to his own strong desire to be able to preach in the Turkish language, as well as the Armenian.

I have recently had a deeply interesting interview with a Mohammedan of

high rank here. I have never met with such a case before. I dare not give utterance to all my feelings on the subject, for we never can be *sure* of these orientals until after a long trial; but I felt, when I was talking with this man, that I saw before me a pledge of great blessings in store for the Turkish people. Indeed, I think we have several such pledges in this mission field. This man professes now to be altogether a Christian, his whole appearance was that of a man of deep religious feeling, and I saw nothing to justify any suspicion of insincerity. He is living in the very midst of the highest Turks of Constantinople, and openly avows the change in his religious views, yet no one molests him. May God give him grace to be faithful unto death!

I feel, now, a strong desire to preach in the Turkish language. The Armenian, you know, is my preaching language. Although I have always used the Turkish more or less in conversation, and especially in the transaction of business, I never attempted to preach in it, and it would require some few months of special study to enable me to do so; but perhaps I may undertake it. My strong desire leans that way, yet I have not fully persuaded my judgment that, at my time of life, and with all my other duties, such a course would be wise.

*The Threatened Insurrection.*

We have lately had a very narrow escape from a terrible insurrection in Constantinople. The immediate cause of it was, extensive disaffection among the troops, in consequence of not receiving their pay for some months back. The bigoted Mohammedan party appear to have taken advantage of this state of things, and to have prevailed upon many officers of the Turkish army, some of high rank, to unite with them in forming a plot for the overthrow of the present Government. The troops were to put the Sultan to death as he was going to mosque, and also his leading ministers, who always accompany him. The Sultan's brother was to be put upon the throne, and they hoped every thing would then be arranged in their own way.

The plot was discovered on Thursday night, a little more than a week ago, the very day before the rising was to take place; and a large body of the ringleaders, who were then secretly assembled for the purpose of making the final arrangements, were suddenly arrested and put into prison. Arrests have been taking place every day since. One Pasha, (Jaffer Pasha,) whom they were sending to a prison on the other side of the Bosphorus, when half way across, jumped into the stream, and has not since been seen. Of course, every body would naturally suppose that he was drowned, but we have since learned that he was a famous swimmer, and possibly he is safe.

A court is now in session trying the offenders, who are said to be very numerous. The official Government paper has announced that, in all, there were only thirty or forty conspirators, and that they are chiefly Koords and Circassians! This statement has been made sport of by another paper, published on the ground, (both journals being in the French language.) Every body feels assured that several hundreds, at least, have been arrested, and nobody believes that there was a Koord or Circassian among them. It is affirmed on all hands, that there was no intention, on the part of the conspirators, to attack the native Christians, or foreigners; and this I can easily believe; for the most ignorant Turk here knows that, besides the inevitable certainty of an immediate visitation of the revenging fleets and armies of all Europe, the Greek population of Constantinople itself, aided as they would soon be by swarms of their co-religionists, from European Turkey, together with the tens of thousands of Europeans residing here, or afloat in the numberless merchant ships that are ever crowding this harbor, not one of whom is without arms, would be more than a match for

the degenerate Moslem race living in this capital.

I feel quite sure, that no men here who were capable of taking the lead in such an insurrection would, at this day, insert in their programme, *the massacre of the Christians.* At the same time, it is impossible to predict whereunto an insurrection against the Turkish Government might grow. In spite of the intention of its leaders, it might involve an exterminating religious war; and we cannot be too grateful to our Father who is in heaven, for having so providentially interfered, and led to the timely discovery of so dangerous a plot. Possibly it may now be thought necessary for the public safety, to have several foreign ships of war always kept at anchor in the Bosphorus.

## Recent Intelligence.

AHMEDNUGGUR.—Mr. Ballantine writes, September 8:

I mentioned last month the visit of the Governor of Bombay, Lord Elphinstone, to our mission schools, and his donation of three hundred rupees to the mission. Since he left here he has sent me two hundred rupees. I am happy to be able to say that we continue to receive contributions from our English friends in this country. A gentleman (in Bombay formerly, but now in Ireland,) has just sent us six hundred rupees, his usual yearly subscription for the support of one of our native pastors; and last evening I received one hundred rupees from a gentleman in Surat, the amount of his annual subscription. I wish we might obtain enough to relieve your treasury somewhat.

SYRIA.—Mr. Hurter wrote from Beirût, September 10: "I am happy to inform you, that the affairs of the mountains are in progress of settlement, and the prospect of a lasting peace is more hopeful. The Druzes are obliged to restore what they have plundered, and the houses destroyed are to be rebuilt, at their expense and that of the government."

GREECE.—Dr. King wrote from Athens, September 24:

I have just been, most unexpectedly, cited to appear before the judicial authorities of Athens, to answer to the charges brought against me about two and a half years since, by P. I. Kephalas. I received the citation day before yesterday, and yesterday I was examined for about two hours, and then the accusation was read to me, which is so absurd, that I doubt whether a Greek court even will find in it cause for condemnation. Should I be tried and condemned, the penalty is imprisonment from three months to two years, and a fine of something over thirty dollars.

The accusation is as follows: "You are accused of having united with various others, (whose names are mentioned,) in the year 1855 and afterwards, in this place, without permission of the Government, for the purpose of assembling together from time to time, under express forms and rules, excluding those who were not particularly initiated, to occupy yourselves concerning objects which refer to religion; guarding silence by understanding, and concealing intentionally from the authorities this unlawful union — its objects, its rules, its members, its meetings, its decisions, its occupations; and that you oblige them, under oath, to keep silence and secrecy; and that this union had for object a new religion, not recognized by the Government; and that the object of this union was also an endeavor to increase its members."

I have written this translation of it in a very hasty manner, so as to send it by to-day's mail, but I believe it is substantially correct.

## DONATIONS.

RECEIVED IN OCTOBER.

### MAINE.

| | | |
|---|---|---|
| Cumberland co. Aux. So. F. Blake, Tr. | | |
| Portland, 2d ch. and so. 18,70; m. c. 46,13; High st. ch. 57,66; | | 162 49 |
| Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr. | | |
| New Castle, Damariscotta ch. | | 3 75 |
| Kennebec co. Conf. of chs. B. Nason, Tr. | | |
| Hallowell, Cong. ch. and so. | | 30 25 |
| York co. Conf. of chs. Rev. G. W. Cressey, Tr. | | |
| Norridgewock, 1st cong. ch. and so. | 81 00 | |
| Sanford, John Storer, wh. with prev. dona. cons. FRANCES ALMIRA GOSS of Concord, N. H., an H. M. | 20 00 | —101 00 |
| | | 297 49 |
| Anson, T. H. Spaulding, | 10 00 | |
| Belfast, 1st cong. ch. | 5 00 | |
| Machias, A lady, | 4 00 | |
| North Belfast, Cong. ch. and so. m. c. | 5 00 | —24 00 |
| | | 321 49 |

### NEW HAMPSHIRE.

| | | |
|---|---|---|
| Cheshire co. Aux. So. D. W. Buckminster, Tr. | | |
| Fitzwilliam, Cong. ch. and so. gents. 20,99; la. to cons. Rev. WILLIAM L. GAYLORD an H. M. 51,21; m. c. 13,19; H. C. H. 1; Rev. A. Jenkins, 10; | | 96 39 |
| Hillsboro' co. Aux. So. J. A. Wheat, Tr. | | |
| Mason Village, Cong. ch. and so. | 32 20 | |
| Pelham, James Tyler, to cons. Mrs. ELIZABETH TYLER an H. M. | 100 00 | —132 20 |
| Merrimack co. Aux. So. G. Hutchins, Tr. | | |
| Epsom, Cong. ch. and so. | | 17 00 |
| Rockingham co. Conf. of chs. F. Grant, Tr. | | |
| Exeter, 2d cong. ch. and so. to cons. Mrs. O. T. LANPHEAR an H. M. | | 107 00 |
| Strafford co. Conf. of chs. E. J. Lane, Tr. | | |
| Gilmanton. MOSES P. PAGE, which cons. him an H. M. | | 100 00 |
| Sullivan co. Aux. So. N. W. Goddard, Tr. | | |
| Lempster, Cong. ch. 6; m. c. 4; | | 10 00 |
| | | 462 59 |
| *Legacies.*—Claremont, Amos Tenney, by A. Blodgett, adm'r, | | 72 81 |
| | | 535 40 |

## VERMONT.

Caledonia co. Conf. of chs. E. Jewett, Tr.
Cabot, Unknown, 4 00
St. Johnsbury, Friends, of wh. to cons. Rev. C. L. GOODELL, of New Britain, Ct., an H. M. 50; 200 00—204 00
Chittenden co. Aux. So. E. A. Fuller, Tr.
Westford, Cong. ch. 57 60
Franklin co. Aux. So. E. B. Swift, Tr.
St. Albans, S. H. K. 2; I. H. B. 2; A. M. C. 5; J. W. H. 5; J. G. 5; 19 00
Swanton, CHARLES H. BULLARD, to cons. himself an H. M. 100 00—119 00
Orange co. Aux. So. Rev. J. C. Houghton, Tr.
Post Mills, Almira and J. T. Pratt, 10 00
Rutland co. Aux. So. J. Barrett, Tr.
Middletown, A lady, 5 00
Washington co. Aux. So. G. W. Scott, Tr.
Northfield, 1st cong. ch. and so. 12 00
Windsor co. Aux. So. J. Steele, Tr.
East Weathersfield, M. Kimball, 15 00

422 60

## MASSACHUSETTS.

Berkshire co. Aux. So. H. G. Davis, Tr.
Monterey, Cong. ch. m. c. 18 47
Pittsfield, Maplewood Inst. m. c. 22 00
Stockbridge, Cong. ch. m. c. wh. with prev. dona. cons. JARED REID an H. M. 70 00—110 47
Boston, S. A. Danforth, Agent, 21 60
Essex co.
Andover, Chapel cong. ch. 111 47
Lawrence, A friend, 1 00
Marblehead, A friend, 50 00
N. Andover, Trin. cong. ch. and so. 30 00
Salem, Tab. ch. m. c. 26,16; two friends, 30; 56 16—248 63
Essex co. North Aux. So. J. Caldwell, Tr.
Amesbury and Salisbury Mills Village, Cong. ch. and so. 30 00
Hampden co. Aux. So. C. O. Chapin, Tr.
Agawam, Cong. ch. 10; m. c. 40,14; 50 14
Blandford, Cong. ch. gent. asso. 32,50; la. 45,26; m. c. 14,37; 92 13
Feeding Hills, Cong. ch. 26 83
Holyoke, 1st cong. ch. 18; m. c. 24,05; 2d cong. ch. wh. with prev. dona. cons. CHARLES DYER an H. M. 35; 77 05
Longmeadow, Cong. church, gent. benev. asso. 171, to cons. GEO. HOOKER an H. M.; a friend, 3; 174 00
Ludlow, Cong. ch. 36 06
North Wilbraham, Cong ch. m. c. 14,69; a thank-offering, 32,15; 46 85
Palmer, 2d cong. ch. m. c. 30 00
Southwick, Cong. ch. m. c. 11 08
Springfield, South ch. and so. 450 00
West Springfield, Cong. ch. m. c. 14 63—1,008 77
Hampshire co. Aux. So. S. W. Hopkins, Tr.
Cummington, 1st cong. ch. and so. 4 00
Middlesex co.
Brighton, Cong. ch. and so. 166 50
E. Cambridge, Evan. cong. ch. m. c. 10 60
Malden, Ladies' benev. so. 40 00
Newton Corner, Eliot ch. R. L. Holman, 30 00
West Cambridge, Cong. ch. and so. m. c. 574 37
West Dracut, Cong. ch. and so. 32 00
Weston, Miss Fisk, 10 00
South Natick, John Eliot so. m. c. 3 00—866 47
Middlesex co. North and vic. C. Lawrence, Tr.
Ashby, Cong. ch. 30 00
Fitchburg, Calv. cong. ch. m. c. 46,60; Religious charitable so. to cons. CHARLES H. WHITNEY, JOSEPH UPTON, Miss CHARLOTTE COWDIN, Miss LIZZIE L. CASWELL, H. M. 400; 446 60
Groton, Cong. ch. m. c. wh. with prev. dona. cons. ALFRED B. MILLER and RICHARD P. JOY H. M. 23,32; JOSHUA GREEN, to cons. himself an H. M. 100; 123 32
Harvard, Cong. ch. 72 70
Lancaster, Cong. ch. 17,23; unknown, 3; 20 23
Lunenburg, Cong. ch. 17 75
Townsend, do. 20 25
Westford, Rev. L. Luce, 5 00—735 85
Norfolk co. Aux. So. Rev. W. L. Ropes, Tr.
Roxbury, Vine st. ch. m. c. 17 50
Sharon, Cong. ch. m. c. 39 01
West Roxbury, So. evan. ch. and so. m. c. 9 52
Wrentham, 1st cong. ch. 40 00—106 03
Old Colony Aux. So. H. Coggeshall, Tr.
New Bedford, Pacific cong. ch. 100 00
Palestine Miss. So. E. Alden, Tr.
Quincy, Miss Gibbs, 5 00
South Braintree, Cong. ch. and so. 12 78—17 78
Taunton and vic.
Mansfield, Ortho. cong. ch. and so. 5 00
Norton, Trin. cong. ch. 270 25—275 25
Worcester co. North Aux. So. C. Sanderson, Tr.
South Royalston, Cong. ch. m. c. 14 00
Winchendon, Cong. ch. 68,35; m. c. 23,93; 92 28—106 28
Worcester co. South Conf. of chs. W. C. Capron, Tr.
Upton, Ortho. cong. ch. and so. 42 06
Westboro', Rev. W. T. Sleeper, 3 00
Whitinsville, Cong. ch. and so. m. c. 200 37
Annual meeting of the conf. 66 21—311 64
Worcester co. Central Asso. W. R. Hooper, Tr.
366 99
Auburn, Gent. and la. 18,70; m. c. 23,59; 42 29
Berlin, Cong. ch. and so. m. c. 25 63
Paxton, Gent. 31; la. 23,47; m. c. 16,04; 70 51
Sterling, 25 77
West Boylston, Gent. 60,76; la. 33,68; 94 44
Worcester, A friend, 7,50; indiv. 25; do. 25; 57 50—683 13

4,625 90

Chelsea, Broadway ch. m. c. 23 69

4,649 59

*Legacies.*—Longmeadow, Miss Jennette C. White, 50: Shrewsbury, Mrs. Esther Stowe, by W. R. Hooper, Tr. 25; Millbury, Hannah L. Goodell, by L. Goodell, ex'r, 346,13; Boston, Ira Greenwood, by J. J. Soren, ex'r, 500; by Mrs. Greenwood, 200; 1,121 13

5,770 72

## CONNECTICUT.

Fairfield co. East Aux. So.
Bridgeport, 2d cong. ch. 105 66
Monroe, Cong. ch. 30 55
Stratford, G. Loomis, 5 00—141 21
Fairfield co. West Aux. So. C. Marvin, Tr.
Fairfield, 1st cong. ch. and so. 161 47
Green's Farms, Cong. ch. and so. in part, 32 48
Greenwich, 2d cong. ch. la. asso. 43 00
North Greenwich, Cong. ch. 14,75; gent. 48,75; to cons. Rev. WM. H. KNOUSE an H. M. 63,50; 127 00
Stanwich, Cong. ch. 46 23—410 18
Hartford co. Aux. So. A. G. Hammond, Tr.
Bristol, Ladies' asso. 42 82
Canton Centre, Gent. 47,70; la. 22,64; 70 34
Colchester, Cong. ch. widow's mite, 2 00
East Avon, do. 34 75
Hartford, Centre ch. m. c. 17 10
Pequonnock, Cong. ch. and so. m. c. 2 00
Plainville, 2d cong. ch. to cons. EDWIN N. LEWIS an H. M. 112 00
Simsbury, A thank-offering, 5 00
Suffield, 1st cong. ch. and so. 148 97—434 98
Litchfield co. Aux. So. G. C. Woodruff, Tr.
Bethlem, Cong. ch. and so. 102 00
Goshen, Cong. ch. and so. (of wh. to cons. Rev. WILLIAM W. NORTON, of Otto, N. Y., an H. M. 50;) 155,05; m. c. 27,83; 182 88
Harwinton, Cong. ch. 69 07
Litchfield, Cong. ch. and so. 174 00

Milton, Cong. ch. and so. 20 54
Morris, Cong. ch. 103,19; m. c. 11,41; 114 60
New Hartford, South cong. ch. 12 20
New Preston, Cong. ch. 91; ch. and Waramang asso. m. c. 24; 115 00
Northfield, Cong. ch. and so. 15 50
Terryville, do. m. c. 29 00
Torrington, do. 27 53
Walcottville, do. 45 90
Washington, do. 155,18; m. c. 22; 177 18
Watertown, Cong. ch. and so. 182 55
Winchester, Centre cong. ch. 22 00
Anniversary coll. 29 73—1,310 68

Middlesex Asso. George Danielson, Tr.
Centre Brook, Cong. ch. 5 00
Deep River, do. m. c. 81 69
East Haddam, Rev. I. Parsons, 5 00
Middle Haddam, Cong. ch. and so. 15 00
North Lyme, Cong. ch. 22,40; m. c. 48,72; 71 12—177 81

New Haven City Aux. So. F. T. Jarman, Tr.
New Haven, North ch. m. c. 16,10; united m. c. 14,50; So. ch. 24,12; Gerard Hallock, 150; m. c. 8,40; Yale college m. c. 21,83; Davenport chapel, m. c. 2,92; 3d ch. m. c. 87; Howe st. ch. 6; 330 87

New Haven co. East Aux. So. F. T. Jarman, Tr.
Fairhaven, 2d cong. ch. 19 75

New Haven co. West Conso. A. Townsend, Tr.
Milford, Plymouth ch. to cons. CHARLES BURTON BASSETT an H. M. 105 50
Naugatuck, Cong. ch. 44,63; m. c. 45,05; 89 68
Waterbury, Cong. ch. 58,18; m. c 25,14; united m. c. 30,66; 113 98
Whitneyville, Gent. 44,75; la. 38,58; m. c. 16,30; 99 63—408 79

New London and vic. and Norwich and vic. Aux. So. F. A. Perkins & C. Butler, Trs.
New London, 1st cong. ch. (of wh. from the Ladies' sewing so. to cons. Rev. THOMAS P. FIELD an H. M. 50;) 524,47; m. c. 70; 594 47

Tolland co. Aux. So. E. B. Preston, Tr.
Ellington, E. L. to cons. ISAAC CLARK an H. M. 100 00
Tolland, Cong. ch. and so. 30 00—130 00

Windham co. Aux. So.
Thompson, 2d cong. ch. and so. 18 00

3,976 74

## RHODE ISLAND.

Newport, Mr. Guild, 5 00

## NEW YORK.

Geneva and vic. Aux. So. G. P. Mowry, Agent.
Amboy, Pres. ch. 16 00
Geneva, J. Bennet, 30; W. S. Scott, 10; others, 32,50; D. L. Lum, 10; 82 50
Mount Morris, 1st pres. ch. m. c. 55,06; young people's miss. asso. 31,25; 86 31
Oaks Corners, Pres. ch. and cong. 12 20
Oswego, 1st pres. ch. m. c. 100; O. J. Harman, 10; (Pres. ch. 93; m. c. 37; G. I. P. 5; ack. in the Nov. Herald as from Owego;) 110 00
Naples, 11 00
Ovid, Pres. ch. 25 54—343 55

Greene co. Aux. So. J. Doane, Agent.
Athens, Ebenezer King, 50 00
Durham, Rhoda Kirtland, 25 00
Hunter, Pres. ch. 5 00—80 00

New York and Brooklyn Aux. So. A. Merwin, Tr.
(Of wh. fr. students of Union Theol. sem. m. c. 24; a miss. family, 20; MOSES H. BALDWIN, wh. with prev. dona. cons. him an H. M. 50;) 392 93

St. Lawrence co. Aux. So. Rev. L. A. Chaney, Tr.
Brasher Falls, Pres. ch. m. c. 4,16; Miss E. A. W. 5; 9 16
Chazy, J. C. Hubbell, 10 00—19 16

Washington co. Aux. So. A. Eldredge, Tr.
Middle Granville, Pres. ch. 43 50
Watertown and vic. A. Ely, Agent.
Watertown, P. F. H. 10 00

889 14

Albany, 4th pres. ch. 100; Rev. D. Dyer, 10; 110 00
Cazenovia, J. W. 5 00
Chester, Pres. ch. 38 00
Cornwall, D. Crane, 10 00
Fredonia, Pres. ch. 10 00
Guilford, 1st cong. ch. 26; m. c. 10; 36 00
Hopkinton, B. Culver, 10 00
Johnstown, Pres. ch. 79 13
Jordan, do. m. c. 3 00
Lockport, S. D. 1 00
Maine, Cong. ch. 6 00
Millville, do. 5 00
Munnsville, Rev. Pindar Field, wh. with prev. dona. cons. Miss HARRIETT VICTORIA FIELD an H. M. 50 00
New Lebanon, A friend, 3 00
Poughkeepsie, Pres. ch. 37 14
South Amenia, do. 84 17
Southold, do. 5 00
Spencer, Cong. ch. m. c. 18 00
Windham Centre, Young people's benev. so. 10 04
West Bloomfield, Cong. ch. and so. 15,50; deduct counterfeit note, 2; 13 50—623 98

1,513 12

*Legacies.*—Salem, Rufus Coon, by W. and T. P. Coon, ex'rs, 25 00

1,538 12

## NEW JERSEY.

By Samuel Work, Agent.
Belvidere, 2d pres. ch. m. c. 100 06
Bergen, Rev. B. C. Taylor, 5 00
Bloomfield, Pres. ch. J. C. Baldwin, 25 00
Dover, Pres. ch. wh. and prev. dona. cons. Mrs. HANNAH C. MILLS an H. M. (m. c. 4;) 10 00
Lafayette, Pres. ch. 3 00
Morristown, S. Johnstone, 15 00
Newark, 1st pres. ch. (of wh. for the Choctaw mission, 10;) 291 62
Orange, 1st pres. ch. 83 44
South Orange, to cons. MOSES A. PECK an H. M. 114 65
West Bloomfield, Coll. and m. c. 176 43—724 14

824 20

## PENNSYLVANIA.

By Samuel Work, Agent.
Chester Co. I. N. Sloanaker, 10 00
Danville, Mrs. Magill, 5 00
Harrisburg, 1st pres. ch. 115,15; fem. prayer meeting, 14; m. c. 10,91; Mrs. Duncan, 10; 150 06
Philadelphia, Arch st. ch. B. A. Fahnestock, to cons. Mrs. ANNA MARY FAHNESTOCK an H. M. 100; Mrs. Rebecca Gumbes, of the Epiphany (P. E.) ch. to cons. Rev. J. W. CRACRAFT an H. M. 100; Clinton st. ch. Mrs. Stephen Harris and brother, 80; Central pres. ch. Northern Liberties, 64,93; B. D. Stewart, 125; Calvary ch. J. S. Cummings, 20; 489 93
Williamsburg, 2d pres. ch. 63 50—718 49
Beecher's Island, Miss. so. 55
Farmington, 1 46
Minersville, Cong. ch. m. c. 21 30
Montrose, Pres. ch. 16,50; Cent so. 50c.; 17 00
Nelson, 2 12
Philadelphia, Rev. William Neil, 5; T. W. A. 1; a friend and child of a friend, 5; D. B. Stewart, 9; 20 00—62 43

780 92

## VIRGINIA.

Alexandria, Misses Thurston, 3 00
Fluvanna Co. John H. Cocke, 35 00—38 00

### OHIO.

By G. L. Weed, Tr.

| | | |
|---|---|---|
| Cincinnati, 3d pres. ch. m. c. 6,53; 1st Ger. ch. m. c. 5; sew. circle, 4; O. S. Wood, 3; | 18 53 | |
| Portsmouth, Pres. ch. bal. | 11 41 | |
| Walnut Hills, Lane sem. m. c. | 8 57 | —38 51 |
| Ashland, M. E. J. | 12 00 | |
| Mansfield, Cong. ch. | 126 73 | |
| Oxford, W. C. M. | 1 00 | —139 73 |
| | | 178 24 |
| *Legacies.*—Gallipolis, Mrs. B S. Tupper, by Wm. H. Langley, ex'r, 1,000; int. 177; ded. expenses, 68,20; 1,108,80; Hanging Rock, R. Hamilton, by J. G. Peebles, ex'r, 148,50; | | 1,257 30 |
| | | 1,435 54 |

### MICHIGAN.

By Rev. C. Clark.

| | | |
|---|---|---|
| Dowagiac, Cong. ch. Mrs. Wilsey, | | 25 |
| Detroit, N. D. S. | 5 00 | |
| Homer, Ladies, | 15 00 | |
| Hudson, Cong. ch. | 20 00 | |
| Kalamazoo, A. F. | 3 00 | |
| Pinkney, Mrs. Afleck, | 1 00 | |
| Port Huron, 1st cong. ch. | 20 00 | |
| Vassar, | 13 00 | |
| White Lake, 1st pres. ch. wh. with prev. dona. cons. Rev. W. P. WASTELL an H. M. | 16 87 | —93 87 |
| | | 94 12 |

### INDIANA.

By G. L. Weed, Tr.

| | | |
|---|---|---|
| Greenwood, Mrs. H. M. C. | 3 00 | |
| Indianapolis, 2d pres. ch. m. c. | 22 19 | |
| New Albany, Mrs. C. | 5 00 | —30 19 |

### ILLINOIS.

By Rev. C. Clark.

| | | |
|---|---|---|
| Chicago, 1st pres. ch. to cons. F. H. BOYDEN an H. M. | 150 00 | |
| Dover, Cong. ch. | 24 00 | |
| Geneseo, Cong. ch. | 26 00 | |
| Mendota, Pres. ch. | 2 01 | —202 01 |
| Carlinville, Pres. ch. m. c. | 10 00 | |
| Cerro Gordo, do. do. | 5 00 | |
| Farmington, M. S. | 10 00 | |
| Fremont, R. O. | 1 00 | |
| Griggsville, 1st cong. ch. m. c. | 50 00 | |
| Lisbon, Rev. C. Bushnell, | 10 00 | |
| Ottawa, Plymouth cong. ch. | 14 00 | |
| Warsaw, 1st pres. ch. | 15 00 | |
| Wethersfield, 1st cong. ch. | 19 21 | —134 21 |
| | | 336 25 |

### KENTUCKY.

By G. L. Weed, Tr.

| | |
|---|---|
| Louisville, Thomas Tracy, | 30 00 |

### TENNESSEE.

| | | |
|---|---|---|
| Cold Spring, Pres. ch. for the Gawar miss. | 30 00 | |
| Jonesboro', Pres. ch. for the Gawar miss. to cons. Rev. ALEXANDER A. BLAIR an H. M. | 120 00 | |
| Unknown, A small sum laid up for a rainy day, | 20 00 | —170 00 |

### IOWA.

| | | |
|---|---|---|
| Burlington, Cong. ch. | 22 85 | |
| Inland, S. N Grout, | 13 00 | |
| Pine Creek, Cong. ch. Rev. C. F. Veitz, | 5 00 | —40 85 |

### WISCONSIN.

By Rev. C. Clark.

| | |
|---|---|
| Watertown, Cong. ch. | 3 75 |
| Oconomowoc, E. B. P. | 1 00 |
| | 4 75 |

### MINNESOTA.

| | | |
|---|---|---|
| St. Anthony, Cong. ch. | 2 00 | |
| St. Paul, Plymouth cong. ch. m. c. | 5 00 | |
| Wabashaw, Cong. ch. 2; A. D. 3; F. W. A. 2; | 7 00 | —14 00 |

### FLORIDA.

| | |
|---|---|
| Jacksonville, | 1 00 |

### TEXAS.

| | |
|---|---|
| San Antonio, L. M. N. | 5 00 |

### CALIFORNIA.

| | |
|---|---|
| Grass Valley, Cong. ch. | 40 00 |

### OREGON.

By Rev. G. H. Atkinson, Agent.

| | | |
|---|---|---|
| Forest Groves, | 7 00 | |
| Portland, | 50 00 | |
| | 57 00 | |
| Less expenses of Rev. C. Eells to Waiilatpee for Board, | 45 50 | —11 50 |

### FOREIGN LANDS AND MISSIONARY STATIONS.

| | |
|---|---|
| Barton, Can. West, United chs. | 12 05 |
| Bloomfield, Chick. na. Members of the mission family to cons. Rev. J. H. CARR an H. M. | 50 00 |
| Madura, Rev. E. Webb, | 50 00 |
| Park Hill, Chero. na. m. c. | 50 30 |
| Sherbrooke, Can. East cong. ch. m. c. | 8 00 |
| Tuscarora miss. Coll. and m. c. | 9 41 |
| | 179 76 |

### MISSION SCHOOL ENTERPRISE.

(See details in Journal of Missions.)

| | |
|---|---|
| NEW HAMPSHIRE, | 10 65 |
| VERMONT, | 18 |
| MASSACHUSETTS, | 30 35 |
| CONNECTICUT, | 14 66 |
| NEW YORK, | 31 39 |
| NEW JERSEY, | 138 41 |
| PENNSYLVANIA, | 71 08 |
| ILLINOIS, | 10 00 |
| IN FOREIGN LANDS, | 11 00 |
| | $317 72 |
| Donations received in October, | 14,447 63 |
| Legacies, | 2,476 24 |
| | $16,923 87 |
| ☞ TOTAL from August 1st to October 31st, | $34,038 20 |

### THANK-OFFERINGS FOR THE DEBT.

RECEIVED IN OCTOBER.

| | |
|---|---|
| MAINE.—Eastport. A poor widow, | 1 00 |
| NEW HAMPSHIRE. — Fitzwilliam, An aged widow. | 8 00 |
| VERMONT.—Norwich, Members of the Young Men's Christian Asso. | 50 03 |
| MASSACHUSETTS. — Bradford, Leonard Johnson, to cons. LABURTON JOHNSON an H. M. 100; East Hampton, E. A. Clark, 2; East Hawley, cong. so. 2; North Bridgewater, a friend, 10; Norton, Trin. cong. ch. 50; friends, 100; Randolph, Winthrop ch. and so. 201,25; Sharon, cong. ch. young converts, 8,50; South Egremont, cong. ch. and so. 20,25; Winchendon, 1st cong. ch. and so. 11,68; | 505 68 |
| NEW YORK.—Brasher Falls, M. H. 1; Brooklyn, 1; Buffalo, T. P. Denison, 5; Canterbury, Miss S. Silliman, 5; Haverstraw, Rev. P. J. H. Myers, 10; New York, J. H. Hayes and wife, 10; Schoharie, Mrs. D. S. Parsons, 5; J. S. Parsons, 2: | 39 00 |
| OHIO.—Kinsman, A friend, | 3 00 |
| ILLINOIS.—Dover, Cong. ch. young converts, | 6 00 |
| | 612 71 |
| Previously received, | 609 69 |
| | 1,222 40 |

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